principle of family solidarity. To Jews were given the complete rights of all other citizens, under a series of far-seeing and wise provisions, set forth in special statutes, which destroyed many of their antiquated customs, and all the shifts by which they had hitherto avoided many civil obligations and still evaded the performance of duties which weighed heavily on others. Every religious confession was recognized, and all were alike supported by the state; but the members of all were obliged to submit to official registration, and to consent to the rite of civil marriage. While, on the one hand, the necessity of divorce under certain conditions was recognized and provisions were made for it; on the other, a series of stringent and even barbarous regulations knitted the family more closely together than ever before, or elsewhere in the world, and made it a social rock against which political storms beat in vain to shake the established order. Napoleon's iron will alone realized the notions of regenerating feudal society which philosophers had formed and agitators had sought in vain to establish.

The evils of both absolute royalty and feudalism were thus removed from a vast population in western Europe which had groaned under their burdens long after they had ceased to have any meaning or historical vitality; and besides, the process of assimilation in life and thought was measurably assisted by the adoption of identical laws among millions of men differing in blood and language. The good work was further promoted by a series of complementary codes of criminal procedure and of commerce which are as potent and beneficent to-day as when they were enacted. It is useless in this connection to compare the respective merits of corresponding institutions among the Latin and Teutonic state systems of Europe, or to enter on